1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

ascribed to witchcraft, and those who die of smallpox are believed to have been witches. Indeed, if a man is assailed by small-pox a bundle of grass is brought to him and he is asked to count out the number of those whom he has devoured. A full confession may save his life, but if he dies his guilt is proved, and his body is taken out of the hut by a hole made in the wall, his eyes are pierced (so that his disembodied spirit may never again be able to see anyone on whom he may fix his spells), and his corpse is buried without ceremony and without the customary lamentations. Most towns have their own leech (*obo*). The patient pays the cost of the medicine, and if he recovers bestows a gift on the leech. Cupping is practised in cases of fever; also inoculation for small-pox, the fluid being taken from the pustules of a man suffering from a mild attack and transfused into the blood of a healthy man, by means of a scratch made with a razor. For toothache wild olive oil is placed in the hollow of the decayed tooth. A red hot arrow is then inserted, and the tooth is split into pieces, which are extracted one by one. The Katab do not follow the Hausa custom of slitting the gums of a child. But the uvula is snipped off on naming day with the object of preventing attacks of quinsy or tonsilitis.

Death.—On the occurrence of death the women of the household give way to tears and lamentation, and men may also be seen weeping. All relatives are immediately informed, and messengers are dispatched to summon distant relatives such as the married sister of the deceased. The death of a chief (by chief is meant civil and not religious chief) is, however, kept secret for a period of seven days, none but the closest senior relatives, the grave-diggers, and the priests of Elenowum and Obwai being informed. Interment follows as soon as possible—in the evening if the deceased had died in the morning, in the morning if he had died during the previous evening. But a chief is always buried at night, for no one but those whose duty it is to bury him may look on his corpse. The body, covered with a cloth jumper, is wrapped in a mat of plaited palm fronds. (But a chief is buried in a gown.) Burial is, for commoners and chief, in the compound, and a fresh grave is used for each body. Old men and chiefs are buried underneath the entrance hut of the compound. Those who die of smallpox are denied burial rites, the corpse being wrapped in a mat and deposited in the bush.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

The pith of wild paw-paw is used to heal wounds, and a hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the dead beer must be similarly obtained.

428 A grown-up man inherits his father's house, and such wives as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.